THE NEW UNITARIAN

FEBRUARY, 1906

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THE year 1905 has been one of almost appalling material prosperity if we may believe our financial reports, and its accumulations carry over into the present year with prodigious promise of better things yet. What shall be the church's share in this good fortune? Why not, *just now*, an eager, well-directed endeavor to rally for our missionary work a splendidly augmented fund? Perhaps we were never nearer the "psycological moment" for advance of the liberal cause. Can we not take advantage of this era of material abundance? Why not a hundred thousand dollars from the churches this year for the American Unitarian Association, instead of the forty or fifty thousand average of recent years? Or why not the special enterprise of a half-million dollar fund, separate from A. U. A. contributions, to be devoted to specific undertakings of forward movement?

There is another side to this matter. Flush times mean always high prices, which hurt nobody sharing in the general prosperity. But for the salaried man, general prosperity may actually involve hardship. This is particularly true for clergymen whose modest stipends stand about the same from year to year. A good time this for parish committees to consider what $1000 or $1200 mean to that faithful minister and his family in days when food-stuffs, clothing and rents have all increased in cost thirty per cent. or more, because of "good times". We shall be glad to announce as news a general rise in the rate of ministers' salaries this Spring, as reports of annual meetings come in. Why not?

A glorious asset surely in our denominational wealth is the Hackley School. Nobly endowed and royally manned, it stands a vital factor in the conservation of our lay strength. Meanwhile there is Proctor Academy, at Andover, N. H., also under Unitarian auspices,—modest, restricted in scope, woefully handicapped through inadequate endowment,

yet set in a place where a peculiarly noble work can be done in the Unitarian name. Because its natural clientelle is amongst young people of modest means, from farm-homes, and obscure country villages, because it is localized so closely to a region where church influences are sparse and educational opportunities very small, yet because boys and girls up there have the making of the pluckiest, staunchest, most vitally American citizens of our body politic, it is good Unitarian common-sense not to miss the chance of putting the vigor of our gospel into their educational environment. We passed good resolutions at our National Conference last September, endorsing Proctor Academy. Now will not some one, who can, give substance to the endorsement by adding to its endowment fund ?

THE NEW UNITARIAN will have no "Departments". We believe staunchly in the various organizations of our denominational activity: the American Unitarian Association, the National Alliance of Unitarian Women, our splendid Sunday School Society and eager Young People's Religious Union. All that they are accomplishing is of vital interest, and we shall seek news from them all constantly and deal freely with the problems of each as they become of timely import. But in our limited space we may more immediately deal only with that common product of denominational life which grows out of the merging activities of these various bodies; and possibly accentuate a habit not unwholesome, of viewing our work in its collective significance, rather than in the shredded interests of particular methods of loyalty.

We sometimes feel that the customs of our national gatherings exert a dissipating influence to the other extreme. It is inevitable that our May meetings should have all the characteristics of "Anniversary events". Each co-ordinate branch of our working force then rallies about its special standard, reviews the accomplishment of the year, arranges for the coming year, and gives ringing account of itself in stimulating "program-meetings", which is quite worth while. But why should we repeat the process so precisely at National Conferences;—"divide up" time and program amongst various official boards, and have each work out its separate rallyings, instead of making the whole meaning of such assemblies the rallying of the whole body for consideration of problems interesting to the whole, for their significance in undifferentiated loyalty, responsibility and privilege ?

Unitarians are proud of their national Sunday School Society. It has produced the noblest Sunday School Hymnal ever in existence; it has put forth some wholesomely progressive and rational lesson manuals; and its unique service in giving to the denomination an appealing symbol of unity in its promulgation of "Our Faith" is a triumph of inspired sagacity. But we have not yet attained what ought to be

the crown of our denominational achievment:—a vigorously consistent Sunday School method and ideal—and our delay is costly. Have we yet quite the courage of our common sense as to the proportionate place of Scriptural geography, history and archeology in the religious training of young souls? Are we serious in our emphasis of the straight ethical purpose of our teaching? Do we focus at all for constructive advance anywhere, at a time when all Sunday School work is in drifting transition, and when we have easy advantages over all other churches, because of our clear charter for untraditional enterprise, and original experimentation? Where is the genius of constructive leadership among our younger generation of men who shall pluckily persist in forcing us to a way of stronger accomplishment?

Mr. Horton is verily the best thing that has happened to us since Sunday Schools began, in his ringing zest of optimistic service;—who shall rally to him with the passion of a new manner of service?

Why are Unitarians so timid about the risks of open debate? We have widely diffused genius for program making, but lag lamentably in power to talk over our affairs in free conference. At Atlantic City last September, most shrewdly directed management sought to evade the "unpleasantness" of an open discussion of the "divorce resolution". The counsels of the wise miscarried, and we had the best hour of the week in straight-flung debate about a vital problem that really interested people. A panic falls upon us every other year over what may happen at the Boston meetings if some rash soul shall precipitate resolutions that have fight in them. When the dreaded thing happens, we invariably have an exhilarating time, nobody goes to sleep and the contributions to our missionary funds suffer no diminution.

The usual fear is of course that time will be stolen from regularly arranged programs, and wisely-devised method of orderly inspiration thrown to confusion. Why not have greater courage in assigning program time to open discussion, making part of the regular order the listing of vital issues over which virile men must inevitably differ, and then holding the time assigned for discussion inviolate?

Is the real difficulty the frequent non-arrival of "discussion" when duly advertised? The dullest silence sometimes falls amongst most vehement conferrers when the hour for discussion comes by orderly appointment. A woeful state of things, forcing two presumptions; that we do not put live and contemporaneous issues into our conference programs about which men have any eagerness of opinion: or that our people have lost the habit of frank and spontaneous expression. In the former case let's vitalize and contemporize our programs; in the second, why not devise some saner method of "getting the habit" of spiritual natation than—not going near the water?

Western Unitarianism

BY REV. W. M. BACKUS.

EACH section of our vast country produces a type of its own. This is caused by the ordinary forces of evolution contained in a differing environment. Not only do the offshoots from the parent stock come to differ physically in different environments, but a differentiation even more marked takes place in their mental qualilies. Although the one name "American" covers all the people of our country it by no means expresses one type of individual for there are unnumbered widely differing types among us. Nor does the name Unitarian necessarily mean that all who bear it have the same mental and religious characteristics. Necessarily, the fundamentals of Unitarians are the same both East and West because it is founded on a rational interpretation of religion. Perhaps even in matters of belief Unitarians are nearer together than those who profess allegiance to some formal creed because differences of interpretation are often greater than differences of fact. Unitarians arrive at their doctrines as the scientist arrives at his accepted theories by way of a conflict in which the fit survive. This leads to more agreement among scientists than theologians and we, following the scientific method, have arrived at a greater unity of opinion than other sects. But while we have arrived at substantial agreement there is a decided difference in the manner of expression, which arises from the differing traits of the several localities.

It is always expected that those from the middle or far west will exhibit in some eccentricity of speech or conduct the over-flowing vitality with which their vast plains and towering mountains have charged them. And perhaps it is only fair to add that the expectation is seldom disappointed. But what is termed eccentricity may be but individuality expressing itself, as it surely is in this case. The conditions of the West bring to the fore individual characteristics. It is ever the case with pioneers. New and crude conditions demand elemental powers which are developed to meet the need That this is the case accounts for the prevalence of extreme individualism in Western Unitarianism. Necessarily, there is more or less of the spirit of conformity in older communities. In the West this is found only in exceptional communities. The attendance at church and interest in its work are not a matter of convention, but an appreciation of the personality of the minister and a belief in the work that he is directing. The qualities that the congregation have developed in themselves are the ones they most admire in their minister. The words "Freedom, Fellowship and Character in Religion" upon the seal of the Western Conference express very fully the spirit that animates those who are trying to impress the principles of Unitarianism upon the people of the Middle West.

It may be a surprise to Eastern Unitarians to learn that most of the Unitarianism of the West is indigenous. It would seem that our churches would be formed of those who have migrated from the East, but it is not so. It is true that there are many among our membership that were in Unitarian churches in the East, but the many are those who have come to us from other

communions. They have outgrown the dogmas of the churches to which they formerly belonged and found "a fellowship of kindred minds" with us. These men and women are usually the most cultured in the communities in which they dwell. They are people who have achieved things in life and are unafraid. They will not worship after the conventional manner even in a Unitarian church. They will uphold the hands of a master who has a vital message of life to give or a work of real usefulness to do. Unfortunately these people are not numerous enough in the smaller communities to support adequately such a leader and our work languishes for lack of qualified laborers.

East or West, Unitarianism has much sympathy and relation with all forms of ethical culture, but in the West our natural allies are found in humanitarian causes. In the East the alliance of Unitarianism in practical work is with the religious element because its sympathy lies there. It is quite different here. We Westerners have not the prestige of first churches and parishes. We have always been pointed out as unbelievers and have rather gloried in the charge. The hand of every sect has been against us because they and we have stood for antipodal things in religion and conduct. Our triumph has come in the organization of associated charities and various study classes and scientific associations through which the principles for which we have long stood are being taught and carried into practice. Thus we naturally find our allies in these. We have never been able to work successfully with the religious elements of the community because they always endeavor to give an evangelistic bias to even the most commonplace matters of reform. The Unitarianism of the West has largely conquered insofar that it has given its spirit of ethical culture to charity, club work and reform movements, but perhaps it has failed to show its allies wherein their work is religious. This remains to be done, and to that end Western Unitarianism is "girding up its loins."

Our churches are few in number and their membership small, but their Eastern brethren have every reason to glory in their achievements. Many of the great names of our section past and present are of our fellowship and our influence in shaping better conditions of life has been way beyond what our numerical strength would indicate. The manner of our manifestation is Western, but our principles are drawn from the spirit of Channing and the other fathers of our faith, whose word is ever new to the earnest, seeking soul of every age and form of manifestation. Our growth is steady and our courage strong, but if we have not even the wages of going on we shall have the greater reward of a sense of usefulness and a knowledge that but for us this Western land would be poorer in courageous forward-looking men and women.

The Joseph Priestley Conference.

The next meeting of the Joseph Priestley Conference will be held with All Soul's Church in Washington, D. C., February 6th and 7th. This conference includes churches in Philadelphia and Lancaster, Pa , Vineland, N. J., Wilmington, Del., Baltimore, Md., and Washington, D. C.

"Courage changes chance into certainty."
—*Moore Sanborn.*

What is the Function of the Church?

BY REV. WILLIAM THURSTON BROWN.

PERHAPS no greater indictment was brought against the Jewish Church in the first century than that which was brought by the life and words of Jesus: *that it did not know the day of its opportunity.* Perhaps some of the most thoughtful men of to-day, like Washington Gladden, are right in thinking that the most important question of our time, so far as concerns the Christian Church, is this: Will *it* know the day of its opportunity?

There are many people who think that the real function of the church is not to be a museum for the preservation of ancient relics, nor even a place where at stated times a "service of worship" shall be conducted, but to be an *apostolate*, to see it that the universal, native need of worship in men is satisfied. There are those who think it is not enough for the church to declare in the words of sermon or song or creed that men are the sons of God, but that the real task of any institution which is to be the organ of religion is *to make that sense of sonship our common possession.*

It need not be argued that this is a commercial age and that most men and women—certainly the great mass of them—must, in the nature of things, have their chief significance and standing as commercial or industrial factors. No other measure of the worth of the average man is so general or so inevitable. Most of us gain or keep the chance to stay on the earth, to say nothing of the respect of our fellows, in virtue of our value to the commercial system, of which government is the political agent and money is the supreme good.

The opinion is just now growing that our commercialism is not essentially a religious agency, that the conduct of business or the pursuit of a trade is not a religious service. It would seem, therefore, of primary importance for the church to consider the question: Can men who accept the code of commercialism or men who sell their labor-power for wages in the industrial world or men who belong to a leisure class carry with them in those spheres or gain from them a sense of their divine sonship, a consciousness of Omnipotent Goodness, of Infinite Justice?

If religion is equally the concern of every man, must there not be in any adequate symbol or presentation of it something which has power to appeal with equal force to every man? And if men and women generally here in our world, under the shadow of our church spires, in the midst of religious services and conventions, and in the face of the millions of money and the thousands of men we are using in the activities of the churches, are not coming into their spiritual inheritance, are not rising into the stature of sonship, are not entering into the joy of a divine fellowship, must not the impression deepen that our efforts are misdirected and that somehow the church is failing in its mission?

It is not enough to plead that our industrialism and commercialism are a part of evolution. So is the human soul with all its instincts of justice and all its demand for righteousness. The church is justified and founded on the idea that other and higher forces enter into evolution—the forces of the soul, the ideals, aspirations, and con-

victions of righteousness which have gained possession of and transformed life here and there—and that these forces must dominate and guide the merely animal impulses. If they cannot, what becomes of the claim of religion ?

Modern life demands an adequate religion. It demands a religion for the present, as well as for the future. It demands a spiritual vocation for every man. It demands the abolition of the absurd and immoral division of life into "sacred" and "secular." It demands that sacredness shall pervade all days and all places. It is no more possible for men to limit religion to certain days or certain places or certain phases of their life than it is possible to limit the blood to a single member of the body. The life-blood must flow to every part. *On no other terms can we have it.* And religion must interpenetrate all days and places, all functions and activities of human life. *On no other terms can we have it.*

By all that is best in our modern life to-day notice is being served on the Christian Church that men will have and can have no religion which is not all-inclusive, which is not immediately concerned with every meal that is eaten, with every bit of clothing that is worn, with every day's work or play. The world will nevermore seek for its God in a palace or on a throne. It will never again accept the mediatorship of any priesthood or consult in fear and awe before the darkened door of any oracle. Unless men can find the shrine of religion in the tasks of every day—find it without too great a strain on the imagination—they will not worship at all.

But they will find it—and neither the Unitarian Church nor any other can have an opportunity so divine or ennobling as that of helping to build that shrine. It can help to build the shrine of worship in no way so surely as by helping to make the nation in fact, as it is by nature, the symbol and organ of religion, the instrument of a divine providence and a human fellowship.

Unitarian Beginnings Beyond the Hudson

(2)

OUR second chapter is the fascinating story of the church in Baltimore. Ten years have elapsed since Priestley's modest beginnings in Northumberland and Philadelphia, and things have been happening in New England to make Unitarianism much talked of the land over. James Freeman of Kings Chapel was in Baltimore in October of 1816 and held three services in a dance-hall there, where large and respectable congregations gathered to hear him,—made a bit the larger, perhaps, because a local rector threatened to excommunicate any member of his flock attending. Immediately the Baltimorians got down to business. In the February of the next year a meeting was held to organize a society and take steps toward the building of a church. Success was assured from the start. "The parish will, I think, be large and, I know, rich and respectable," writes an interested friend striving to enlist Jared Sparks' atten-

tion to it. "Already one hundred sixty and one hundred more expected. The desire is to have the building large."

Within a year the building was begun, and finished the next year, with a beautiful dedication service at which James Freeman preached the sermon. The great question was of course who should be first minister, and a promising young man from Divinity School was picked out by New England friends as the first candidate. This was Jared Sparks;—winsome, resolute, versatile, with healthy ambitions and the right sort of optimism. "The best opening in the country for a minister," he wrote back to a friend (perhaps his sweetheart) from his candidating visit and quickly came to terms with the parish. His ordination was a great event. New England was vitally interested, and at the high tide of denominational expectancy. Channing, Ware, Lowell, Palfrey and other great ones of Boston and vicinity made up the party to travel eight hundred miles, in days when there were no railroads nor comforts of Pullman cars, to launch this enterprise brilliantly: and here in this great Pentacost of American Unitarianism was preached the sermon of Channing which put our gospel on its honest platform of clear, out-spoken, unevasive liberalism and humanity.

Sparks was pre-eminently the man to meet the situation in which he was placed. He took his new work with splendid seriousness. He was vehemently an apostle of new things. He preached the faith in no mistakable accents. Although not controversial in method, he easily became involved in controversies that he did not care much to avoid. He published a vigorous periodical of propaganda. He went out into the outlying country to preach. On his way to Charleston, one year, he got himself invited to preach before the legislature of South Carolina with the Governor in attendance, and left no ambiguity as to what Unitarianism meant. He had part in the development of things Unitarian in Charleston, —used summer opportunities to preach the gospel at White Springs in Virginia, had stimulating relations with a valiant, self-found Unitarian in Kentucky; was made chaplain of Congress in Washington one term, to the dismay of Pennsylvania Presbyterians and New York Episcopalians, and while there had no small part in the establishment of the local church of which Little was first pastor. In fact he proved himself an ideal missionary at a commanding outpost of our faith.

Not exactly in accord with the New England ideal of the time, apparently, however. There was certainly want of sympathy here. Sparks complains constantly of lack of zeal in Boston and New England. "No opposition there," he writes disdainfully; "if Boston laymen could visit Baltimore and the South they might wake up." In reply to such complaints, Channing frankly writes him (1820), "The truth is our laymen have little zeal for spreading Unitarianism, partly through the security which their numbers give them and partly through false notions of liberality, toleration, etc." On the other hand, Boston Unitarians had their complaints against Sparks. The frankly aggressive tone of his periodical was a constant thorn in their flesh, and his straight-speaking method of controversy scandalized them. "The people here condemn the tone of your letter to Dr. Miller as too sharp," writes the decorous Edward Everett, to the vehement St. Paul of the Baltimore

Macedonia, "I am inclined myself to think the cool manner more efficacious." New England's "cool manner" never could be adapted by Sparks to the latitudes of the Middle States, however, and hence his constant dissatisfaction. As years passed on he manifestly became tired of the game; he played his own part well, but to use the modern metaphor, lacked the support of proper team work, and one day quit the ministry to enter literary and educational fields, to such good result that he is most widely known now, not as the valiant Unitarian propagandist, but the serene and scholarly biographer of Washington. The future of the Baltimore Church was secured; its history is a fine tale of strong, unfaltering prosperity. But the days of its high significance as a missionary factor in American Unitarianism passed. It has persisted as a worthy and noble type of metropolitan church, unwaveringly absorbed in the religious problems and philanthropic responsibilities of its own community.

Almost contemporaneous with the establishment of the Baltimore Church but quite different in method of development was the establishment of the Unitarian gospel in Charleston, S. C. Here we have a story, in form, at any rate, resembling the story of New England Unitarianism. The Independent Church (Congregational) in Charleston was established in 1772 on good old Calvinistic foundations and flourished as an influential church continuously to the time of the coming of Rev. Anthony Forster as assistant to its aged pastor in 1815. Mr. Forster was a bright and earnest-souled young man, presuming himself to be pre eminently safe in his orthodoxy. So safe indeed that when he was brought in contact one day with a Unitarian friend, he felt that it would be holy pastime to convert the heretic from his folly: and immediately began to "read up" on his subject to get points for judicious controversy. The story is a familiar one to Unitarian ears:—the conversion worked the wrong way. It was Forster himself who found that he must abandon Calvinism or his own conscience; and with a rapidity of decision that was perhaps a little more precise than that of average New England liberals, decided to avow his position openly and let his church know where he stood. The majority of his congregation were ready to follow him in his anti-Calvinistic positions. After some litigation as to property, the Second Independent Church was organized with the fine old church building of the original society in its possession. In 1819, two years later, when his successor, Dr. Gilman was ordained, Jared Sparks preached the sermon, and helped materially to give definiteness to the Unitarian message of this well-planted liberal church.

As we have already seen, there were people in the city of New York, as early as the coming of Priestley to this country in 1793, who were waiting for the raising of the Unitarian standard there. They were not many, not overwarmly aggressive in faith, but patient, hopeful, loyal. When the great pilgrimage of Boston prophets went down to Baltimore to ordain Jared Sparks, a strenuous endeavor was made to find a place of public service where Channing should preach on his way home. This could not be secured, however, and a modest service in a private home was the best that could be attained: but this with Channing for preacher was a pentacostal occasion and the company who gathered then were strengthened to new

resolution. Two years later, in 1819, the society was organized: a church building enterprise launched at no small financial hazard which tested the courage as well as the loyalty of the people, —and young William Ware, fresh from Divinity School, was chosen its first pastor. He was not another Jared Sparks; and the story of his New York church is not one of the same flowing prosperity and aggressive growth. Ware was scholarly, refined, modest, sweetly and nobly unselfish, but he was not a man of the common people; he was not a prophet on fire with the zeal of a new gospel.—and in a city whose every tradition was away from the things that early Unitarianism stood for, there was surely nothing dramatic in the manner of the growth of that faithful Chambers Street parish. Yet the growth of Unitarianism in the city could not have been inconsiderable, for in 1825, six years after the planting of All Souls', the Second Society, now known as "Church of the Messiah," was organized, as an up-town congregation. After Ware died, with a year or two of interregnum, the dramatic chapter began in 1839 with the coming of Dr. Bellows. Quickly was the little church in Chambers Street outgrown; speedily did the Unitarian name become a symbol of things vigorously progressive in the rapidly growing metropolis. Dr. Bellows was a man of recognized worth in all things wholesome and good in the city, and in the denomination. Unitarianism never became distinctly fashionable in New York, but it did become pre-eminently commanding in things intellectual and philanthropic, it became a *vogue* among the right sort of people that begat noble distinction and pride of fellowship.

The Recruiting of Our Ministry

BY REV. FRANKLIN C. SOUTHWORTH.

THE efficiency of a church depends to-day in a greater degree than in the past on the personality of its minister. In a time like the present, when uncertainty has taken the place of certainty as to the truth of many cherished beliefs, when dogmatic affirmation has given way to denial as to the validity of many ancient forms, when the old landmarks are disappearing and vast numbers are repudiating by their lives the professions of their lips, there is such a need as has seldom existed in the past for moral and religious guides to whom it is possible to pin one's faith.

There is a peculiar need of such men among adherents to the Congregational order. We are frequently told that in our free congregations it is not the ministers but the people who constitute the church, and in a profound sense this statement is true, but like many other truths it is sometimes misleading. As a matter of fact, the freer the church is from ecclesiastical control and the more independent it is of credal authority, the more complete is its dependence upon the man who has been selected as its leader. Rare is the congregation to which a poorly trained minister or one who is ill-adjusted to the spirit of his church may not do irreparable damage, while on the other hand, the born preacher who has been properly trained

for his work can in time create a church in almost any community in which he is placed.

Such a condition creates a demand for a higher grade of efficiency in the ministry than was demanded a generation ago. It demands keener intelligence, broader sympathies, more perfect consecration. The very largeness of the demand ought to be a challenge to the young man or woman who faces life's possibilities. It should prompt those of us who are in the ministry to seek to fill the places which we are to vacate with others who are better equipped than we were when we began our work. It is compelling those of us who administer the schools of theology to raise the standard, to weed out the incompetent, and at the same time to ask more insistently than ever that a better quality of material may be put into our hands.

The primary object of the Meadville Theological School is to provide efficient ministers for our churches in the conditions by which they are confronted in the twentieth century. There are certain subjects which have been taught in theological schools in the past which do not appear in our curriculum because they have no bearing upon this object. There are on the contrary certain other subjects which the seminaries have not taught up to this time, which seems to us to bear directly upon the conditions by which the modern minister is confronted. Such subjects do appear in our curriculum and more of them will appear as it becomes possible for us to improve our equipment.

Three years ago we graduated from our School a class of three, two years ago a class of six, and last spring a class of two. This year we are to graduate a class of seven. Meanwhile a number of others have gone from the School into the field after a special or graduate course of study. Leaving the latter out of account, of the graduates since 1903, two are settled in California, two in Michigan, two in Illinois, one in Nebraska, two in the Middle States, and two in New England. The services of all these men were at once in demand, and all of them, so far as known, are happily and successfully at work; but the distressing feature of the situation is that four times as many men were needed and would promptly have been provided for if we had had them.

As the part played by the personality of the minister in the evolution of the church grows in significance it behooves those who believe in organized religion to look well to the source of supply from which the ministers are to come. We in Meadville pledge ourselves to do the best we can with the material provided us by the churches. We beg the churches to remember however, that upon the quality of the material with which the schools have to deal, even more than upon the way with which the material is treated, depends the future of our organized work.

Fairhaven's New Minister.

Rev. Frank L. Phalen has accepted a unanimous call to this church, and he began his ministry the first of January. The church is to be congratulated on this happy issue of a quest for its pastor. Mr. Phalen has had the experience of two important parishes, Concord, N. H., and Unity Church, Worcester.

"'Tis not what man does which exalts him, but what man would do."

—*Browning.*

Hicksite Friends

BY R. BARCLAY SPICER.

THE Society of Friends (that body of Friends who have, since the separation of 1827-8, been known as "Hicksites") have never affiliated with other religious denominations in any official way. They have been known among the evangelical churches as unorthodox and so have not had the opportunity of affiliating with these except here and there locally where doctrinal distinctions had become more or less obliterated. Having gone through a most distressing controversy over doctrine, a thing for which they had not the slightest relish, and having stood out for popular rule as against the rule of the few, rather than having made any stand for one side or the other of the doctrinal dispute, they have been very shy of anything that would put them on the one side or the other of the great doctrinal division among Christians. Thus they would incline to avoid or at least not to seek relations with the Unitarian or other denominations doctrinally frank and aggressive in their separation from the rest of the Christian church. The "Hicksites" have never as a people fully understood that they were heretical from the point of view of the majority of the Christian bodies. They simply have not, except individuals here and there, given thought to matters of doctrine. The separation really did take place on account of differences in doctrine. Elias Hicks was a monotheist and that is why he was opposed by the Trinitarians whenever they were in control in the meetings. But by no means were all of his followers monotheists. They could not get along with the "orthodox" because a comparatively few,—the "weight of the meeting,"—insisted on dictating what a man should believe, and on ruling arbitrarily in other matters as well. They revolted against the rule of the few, not particularly for freedom of belief, but for freedom all along the line. It thus happened that scores of the "Hicksites" were out and out Trinitarians. Among such may be mentioned some of the most prominent leaders and apologists of the separation and post-separation times. A witness of this is the fact that the discipline of Philadelphia and some of the other Yearly Meetings was not changed in the least, the extreme Trinitarian statements that had found their way into the London and other disciplines during the dark ages of Quakerism when the principles of Fox and Barclay became obscured and the doctrines that were given new life in the Methodist revival began to have their influence on individual members of the Society of Friends such as Joseph John Guerney, Elizabeth Fry and many others, being allowed to stand exactly as they were. The discipline of Philadelphia Yearly Meeting("Hicksite") has to-day the following passage: "We tenderly and earnestly advise and exhort all parents and heads of families * * * that they incite them (their children) to the diligent and reverent reading of those excellent writings, which set forth the miraculous conception, birth, holy life, wonderful works, blessed example, death, resurrection and ascension of our Lord and Saviour Jesus Christ." This is all the more significant when we note that this passage stood through a

thorough overhauling and revision of the Discipline no longer ago than 1894.

The Friends have no theologians among them. A large proportion of them are out and out monotheists but they do not think of carrying on propaganda work in favor of their views among their co-religionists any more than in their farmers' clubs or among those with whom they are intimately associated in business. A farmers' club is not for that purpose. Neither is a *religious* society, they would say. So that they take especial care to avoid any attitude towards matters of theology that might in any way offend one who holds altogether different views.

This state of affairs is not conducive to clear thinking and frank expression on matters of doctrinal belief and so has its disadvantages. To Unitarians the position of the "Hicksite" Friends may seem an impossible one. To those whose fathers have made the fight for freedom of belief and who now stand for the most advanced thought and for a frank expression of it and aggressive propaganda for it, we Friends in sharing the advantages of the ground they have gained and yet not taking a stand as a body for the more advanced thought may even seem cowardly. However we can not all do everything. If the Friends will but live up to, and do all they can to spread abroad in the land the high spiritual and moral principles they profess, perhaps they may in a good measure do their part. It must be remembered, too, that the liberals among the Friends are not required to suppress their beliefs or their point of view for the benefit of their orthodox co-religionists. The "Hicksite" atmosphere has fostered a spirit of tolerance or something even better than that. Those of one point of view have learned that it is good for them to mingle in religious work with those of the other point of view. Monotheistic and trinitarian preachers do good work side by side in the same meeting.

But whatever may be thought of the "Hicksite" disinclination to make any affiliation that would identify them with the liberal churches, the fact remains as it is. Individuals become dissatisfied with what comes to seem to them as a straddling position and they then leave the Society and join a liberal or an orthodox church according to their preference.

There is some unofficial co-operation with liberal Christians. Some of our "First day schools" have used lesson leaves of the Unitarian Sunday School Society. In New York city some time ago joint meetings of Unitarian, Universalist and Friends' young peoples' societies were held and were very pleasant occasions indeed to our Friends. Somehow these have not been continued. They might perhaps be resumed. There may also be other places where such meetings could be held to advantage. There are some places where the Friends perhaps would not as yet be ready for them. The "Friends' Intelligencer" quotes freely from the "Christian Register" and from "Unity" and will most heartily welcome THE NEW UNITARIAN. Individual Friends are frequently found in Unitarian pews. Unitarian ministers and laymen are invited to give courses of lectures in Friends' meeting houses. Any Unitarian minister or layman would be most heartily welcome in any Friends' meeting to take part freely in the service. If his presence were announced beforehand as it would be if it were known in time there would be an increased attendance to hear him. Such

interchange of service, however, is made difficult by the different basis of service, which is among the Friends always voluntary and unpaid, there being no way of arranging for paid service even when there is not a strong feeling against it. However, as far as the differing systems will admit of it such interchange would be a step in the right direction and would tend toward a better acquaintance and better understanding.

One way in which we Friends would be greatly benefitted by co-operation with Unitarians would be to send our young people to Meadville for training for service. The obstacles in the way of this on our side are the traditional feeling amongst us against a "man-made" ministry and against a salaried ministry; and the fact that our young people not making religious and moral service a profession have no time to spend in special preparation for it, but must get at once into business or into preparation for business or some profession. However, we are coming more and more to see the need of at least some brief time for study with special reference to religious and social service. Some of our young people are going to England to study at the Woodbrooke school which is the only one available conducted by Friends. There are even some suggestions as to starting such a school on this side the water. Could we instead co-operate in support of the work at Meadville and send our young people there to study we could have far better advantages than in any school we could ourselves build up for a long time to come.

"Reputation is what men and women think of us. Character is what God and the angels know of us."

—*Thomas Paine.*

A Year's Increment to Our Ministry

A study of the records of our Fellowship Committee for the past two years presents some interesting points. In 1904, fourteen men entered our ministry from other denominations, as follows: 4 Congregationalists, 3 Presbyterians, 2 Universalists, 2 Episcopalians, and one each from the Methodists, Baptists, and German Lutherans. Of these fourteen men, 8 were under, and 6 over forty years of age. Nine have since taken settlement; 5 are as yet unsettled. Their distribution geographically has been: New England, 5; Middle States and Canada, 8; Western Conference, 2; Pacific States, 2.

During that same year (1904) 8 men entered our Ministry from Harvard Divinity School and 7 from the Meadville School:—a total of 15 students, all of whom have taken parishes. In final summary, 29 men were added to our lists in 1904, of whom all but 5 have since been settled.

During 1905, ten men were admitted to our ministry from other denominations: 5 Congregationalists, 2 Universalists, and one each from the Episcopalian, Baptist and German Evangelical churches. Of these, 6 are under, and 4 over forty years of age. Geographically their distribution is: New England, 6; Middle States, 3; Western Conference, 1. Of these 10 men, 5 have already taken settlement. During the same year 7 men entered our ministry from Harvard Divinity School, and 3 from the Meadville School, all of whom have settlements:—a total of 10 students, and a final total of 20 men entering our ministry in the year now closing; of whom 14 have already found their working place. It may be noted that all but one of the additions through

fellowship have been made since October, which will explain the larger number of men not settled.

It would be interesting, of course, to add the number of men applying for admission who are not accepted or "given leave to withdraw," but this is a detail which the Fellowship Committee prefers not to reveal. It can be safely said, however, that the number considerably exceeds that of the men accepted.

Proctor Academy.

BY REV. HENRY G. IVES.

IT is a pleasure to write for THE NEW UNITARIAN about Proctor Academy because the new, up to date, Unitarian is just the kind to appreciate a good cause. He is a practical, constructive man fired with the missionary impulse to embody the fatherhood of God, the brotherhood of man, and the spirit of Jesus in the framework of society and the consciences of men.

Now this is just what Proctor Academy is doing to-day. It offers the boy and girl who cannot pay more than two hundred dollars a year, a chance under our free Unitarian banner to improve himself or herself in English, Classics, Physics and Chemistry. Such a young person may not be able to pay $750 a year for the privilege of going to Hackley or Dr. McDuffie's school. Even $500 at Prospect Hill is too high for some. But Proctor Academy says to such an ambitious one "you are God's child. If you wish to be educated in an atmosphere where there will be no hindrance to your entrance into the liberty of the sons of God here is your opportunity."

Luxuries are out of the question at such a price, which includes tuition, board, room, light and heat. Plain, healthy, country living can however be given and freedom from social distractions is ensured.

Proctor Academy is situated in a beautiful valley so shut in that every one knows what everybody is doing without trying to find out. Four miles to the south rises the historic Mt. Kearsarge to a height of 2900 feet. Immediately north is Ragged Mountain, the favorite playground of the students. Innumerable ponds dot the region furnishing good fishing, boating and skating. The hills are covered with vegetation and a quantity of timber is cut every winter. The autumnal foliage is too gorgeous for belief until one has seen it. The birthplace of Daniel Webster is eight miles away and he tramped through Andover more than once on his way to Dartmouth College. Snow lies on the ground four months of the year. One winter eleven feet of it fell. The coasting and sleighing can be imagined. Deer are killed on these hills every year.

It is a stimulating country and it develops strong men.

There was a school here before the Unitarians came which had lasted half a century. It turned out such men as Ex-Governor Pingree of Vermont, Charles W. Bartlett of Boston, the late Democratic candidate for Governor of Massachusetts, and John R. Eastman, the astronomer, who after thirty years of Washington life has returned to the scene of his boyhood and is cultivating the old farm.

To-day Proctor Academy is the only secondary school for ten miles around and besides the Unitarian minister, there is no settled minister of any description within a radius of four miles. Imagine the missionary opportunity presented here. I do not think that any Unitarian church has stamped itself on a region more than this small but independent society which pays its own bills and has kept Proctor Academy going when less stout hearts would have closed the doors. Catholics, Baptists, Congregationalists, Methodists, send their children and in larger proportion it seems to me than is true in the cities. We have fifty-eight young people this year. Between four and five hundred have attended Proctor Academy since it was opened, and more than half of these would never have been inside a high school, otherwise for public high schools are out of the question in these thinly settled regions. The alternative for those with means and ambition is to send their children to rigid Methodist and Baptist Academies or, if near enough, to the Franklin High School.

These young people are often ambitious. The boys go to Dartmouth, Harvard and the Durham State College, and we have sent to Meadville, several becoming Unitarian ministers. Our girls have splendid ability but lack means to go to college.

The principal, Mr. Theodore P. Farr, was principal of the Rockland, Mass., High School for fifteen years and was also at the Volkmann School in Boston. His administration is bringing new life into the Academy.

The property is worth at least $10,000, and there is a Permanent Fund of $15,000, besides an annuity of $200, representing $5,000 additional, so that the present investment amounts to $30,000. The only obligation outstanding against the school is a matter of $250 which is already in process of liquidation by a local fund.

Proctor Academy is entitled to support from all loyal Unitarians for two reasons:

1. It provides a school for the young people of small means.

2. It has done and is still doing a work in the region which any public spirited Unitarian should feel pride in.

I know of no better way for a Unitarian to show that he believes in the principles of his religion and applies them to all conditions of society than to support Proctor Academy. A little money goes a long way in this section, and it will give our Unitarian church at large a prestige which it can gain in no other way. Our facilities are overcrowded and we need a strengthening of the scientific department. This presents a great opportunity for service to some generous and far seeing Unitarian who will meet the need.

Unitarian Church of All Souls

"A Building Not Made by Hands."

Several years ago a New England minister spent his vacation in Chautauqua, N. Y., where he met men and women, Unitarian by faith and conviction, whose homes were in places of the West and South far removed from any Unitarian church. These people he discovered as fine, loyal and faithful souls loving truth and righteousness more than aught else, but withal they were a lonesome and homeless folk, needing greatly vital touch with the Unitarian fellowship. As the poor country parson meditated upon the vacation experiences a mighty resolve

took possession of his reckless soul. "As the Lord liveth" cried he, "these lonesome liberals shall have a church." With this high resolve in his heart he hied him to the cheapest printer of the whole country side, a certain woebegone and tattered individual even poorer and meeker than the poor parson himself. And this man was to print each week a letter from the minister to his widely scattered congregation. Uncle Sam was to carry the letters, enclosing the minister's word, with sermon by Dr. Hale, Dr. Savage, Dr. Crothers or John Jones, a program of the May meetings, the National Conference, or the International Council, anything of real interest to Unitarians.

Thus the church was born, the minister calling himself and settling himself. But woe unto the visionary and his scheme. He must have money to float his enterprise and so he writes this copy for the printer: "Contributions are invited for this church! Give anything you can! The widow's mite with a cheerful word is heartening." When the letters were returned to him the printer had murdered the last clause thus: "The widows write with a cheerful word." "Good," said the dauntless parson," that is cheering too."

In the early days of this doubtful venture the parson had taken his faithful little wife into partnership with him. She was the silent partner but as is often the case the most important member of the firm. Gradually this vague enterprise took shape and form. From a dream it became a reality. The parson himself sobered to his task.

Two years and more passed and the church of the separated awoke to find itself serviceable to souls. It developed a membership scheme and faithful souls joined it by signing a covenant and pledge of loyalty. It now has forty members. The church expenses range from $50 to $100 per year, and have from the first been paid by voluntary gifts from members and adherents. Last year its missionary contribution to the Unitarian Association was $65 and the first life member was chosen. One member of the church is now preparing for the Unitarian ministry at the Meadville Theological school and another may enter the school next fall.

The parson has had the "time of his life." He has been brought into vital contact with hundreds of souls. some of whom needed him. And such files of courageous, passionate letters as he possesses!

Here is a blast on the horn from the only out and out Unitarian in Economy, Ind. He is alone but listen: "Even though there were only a dozen of us and we were excluded from a thousand federations yet we should not faint. We are not seeking success for the sake of success but righteousness for the sake of righteousness."

WM. CHANNING BROWN.

Littleton, Mass., Jan'y 13, 1906.

Progress in Atlanta, Ga.

The Unitarian Church in Atlanta was founded in 1883, through the work of Rev. Geo. L. Chaney, and by the constant assistance of the American Unitarian Association it has been kept alive ever since. Located in what is perhaps the most progressive city of the South commercially, it has not materially increased in size or strength, during the years in which the city has trebled its population, and the Evangelical churches have multiplied nearly fourfold.

A little more than two months ago Moore Sanborn of New York, visited Atlanta to preach a few Sundays for the little band of discouraged, yet loyal believers, in the liberal gospel. He found them but a mere handful held together by a single strand of hope. Their average congregations for a year had numbered 42, and it was difficult to raise money to meet the actual necessities of any man who might be called to serve as their minister. Several of the influential members of the church felt it was useless to attempt any further work for the denomination and were inclined to advocate the dissolution of the congregation. At the end of Mr. Sanborn's first month in Atlanta, he accepted a unanimous call of the church to remain with it for the coming year, and at the end of ten weeks of his ministry the following gains are reported: The congregation now completely fills the church at each service. Twelve members have been admitted to church membership, all of them adults and eight of them men.

Fully half the congregation is now made up of men and a large number of young men are in regular attendance. The Sunday collections have increased at a greater ratio than the congregation. A church club has been organized meeting weekly and is well attended.

"The Constitution" the leading newspaper in the state prints extracts from Mr. Sanborn's sermon each Monday as one of its regular features. The atmosphere of the church (is no longer that of a tired and anemic failure,) but it smells strong of success and aggressive advance.

Nowhere in our denomination is there to be found a more devoted, earnest, courageous and hopeful people.

Mr Sanborn in answering the question "What do you and your church expect and hope for in Atlanta?" writes: "Simply this, expression and expansion The soil is here—we have the seed—the harvest is certain if we do our part—for the 'divinity that shapes our ends' is helping us fight our battle, and leading men to think along the lines of the Gospel we proclaim. The South is vibrant with the harmonies of its new and larger day. It is reaching out to possess its own, commercially. Its ideals are being translated into the speech of the 20th century.

"All that is needed for the large success of our liberal churches is for them to possess the qualities of life that stir in all other fields of endeavor.

"It is too early in our campaign to boast, it is a time for prayer and forward looking, but in the name of all that is best, and deepest in the common faith of our Unitarian history, we expect and hope to do our share in building a church that shall ever stand for reasonable faith and loving service. If it be true that we become what we wish for, and 'climb the crumbling stair of circumstance' to the place we long to possess, the Atlanta church is to be a force to be felt, a center for rational religious activity, an encouraging example of the adaptability of our high teaching to those who are hereditarily supporters of a theological system, that is sometime to be buried with 'Ichabod' as its epitaph."

Allegheny, Pa.

Five services held in Allegheny, Pa., beginning December 3rd, under the direction of Rev. Thomas Clayton, have proved very promising, the average attendance being 110 and great interest being shown.

What a Young Pennsylvania Church Is Trying to Do.

Some seventy miles west of Philadelphia lies a homelike city of nearly 50,000 people, in the heart of an exceedingly rich agricultural region. There are many neat and pleasant dwellings, and a full quota of churches, some of them very beautiful. About four years ago, these churches stood for the older type of orthodoxy, insomuch that all who were unwilling to subscribe to a fourth-century creed were unchurched. Now, among those thus unchurched was a merchant whose prevailing characteristic is, not to let things alone when they can be bettered; and so, having by accident learned of the Unitarian church and its ideals, he, with a few others like-minded, in January of 1902 founded the Church of Our Father in this city of Lancaster.

Brief as its history is, the church has had its little ups and downs; but in the main its course has been steadily and bravely forward. From the beginning, the task it has set before it has been twofold, to give to its city a broader kind of religious thinking, and a higher type of civic life.

As to the influence of the church upon the civic life of the city, it is quite out of proportion to the size of the congregation. In the management of the Charity Organization Society, the church is represented by three; in the Dauphin Institute, for popular education, by five; a church member on the School Board is working for the introduction of the kindergarten into the city schools; another member is in the City Council, interested in parks; yet another member is director or supporter of nearly every philanthropic institution and society in the city, some twenty or thirty in all, I believe; and, not satisfied with this, the church is now trying to establish a free Public Library for the municipality.

Is such a church worth while? Assuredly. But it has now reached a place where, as a church, it must take a decisive step forward. It must secure a permanent footing in the town. This it may not hope for as long as it worships, as it does, in a hall, and for two reasons: first, some people who might join it are unwilling to break off their old church connections so long as the Unitarian church has such an apparently slender hold upon existence and seems likely at any moment to vanish into thin air; and second, many might worship with us in a church building, but not in a hall where the snorting of passing locomotives rattles the windows and annihilates the spirit of reverent worship. And there is a third reason: a building is needed also to put the little faithful congregation into good heart. The church needs growth; it cannot hope to attract any more who are willing to worship with it under the sacrifices it itself is making.

And so, in addition to all the other things, the congregation is trying to build a church. For this it has raised $2548 among its own members; it is, of course, only a beginning. But, having done what it could by itself, it now makes an honorable appeal to its friends outside. It is working faithfully as it can, but with manacled hands and feet; it needs the position, the influence, the power, the freedom a church building can give. Even without a building, it can hang on; but with how great a drain upon its hope and faith. So a man could hang on to the edge of a precipice; but how gracious it would be if a hand were reached down from above to lift him to the solid ground.

MELVIN BRANDOW, Minister.
139 East Clay Street, Lancaster, Pa.

Philadelphia Letter.

The advent of the New Year records but few changes in the constituency of our three churches. Harmony and prosperity have been our portion and we long desire the continuance of such happy conditions. A fraction more of denominational zeal, however, with a greater admixture of well-regulated enthusiasm for our liberal faith, would be highly conducive to the power and efficiency of the organized body.

The historic First Church is congratulating itself upon the return of its honored Pastor Emeritus, Rev. Joseph May, who after more than a year's sojourn in Europe, is again with us.

The custom of publishing the minister's sermons is still maintained and one of Dr. Ecob's spiritually uplifting discourses appears in pamphlet form each month from November to May. The Sunday morning service is followed bi-monthly by the communion service which has always been reverently observed by those among us who feel its sacredness and beauty. Musical services are held on the first Sunday evening of each month from November until May. The Ladies' Aid Society finds abundant scope for the prosecution of its work among the deserving poor—fifty women, mostly aged widows, counting themselves its beneficiaries. They are given the making of garments, etc., belonging to different hospitals and charitable institutions, and in return for their allotted task receive a weekly compensation and also the privilege of purchasing a ton of coal at a greatly reduced price.

A pleasant social feature was inaugurated last winter by the Hospitality Committee who planned a series of afternoon teas which have been continued this year and prove very enjoyable and promotive of good fellowship.

The annual parish reception occurred on the evening of January 12, and as usual was a delightful gathering, for this family party always brings a reunion of old friends and a commingling of new acquaintances.

The Spring Garden Church has sustained during the past year several irreparable losses by the death of old and valued members. Additional responsibilities, therefore, devolve upon others, whom it behooves to co-operate with renewed loyalty in maintaining the strength of the society. The monthly publication of the "Message" giving regularly to the public a sound and practical sermon of Rev. F. A. Hinckley, and containing detailed information relative to the affairs of the church, is an effective means for promoting its welfare. Meetings of the Alliance are held on the fourth Friday of each month and the Young Peoples Religious Union enlists the hearty support of its members who are now actively engaged in the preparation of several plays for presentation in February.

Under the wide-awake, progressive leadership of Rev. O. B. Hawes, the Germantown church is flourishing in its various departments. The Mens' Club, by its monthly dinners and post-prandial speeches from men of authority in their respective fields of investigation, brings together its members for sociability and brotherly intercourse. Much satisfaction is expressed regarding the revival of the Friday Club, which after a period of quiescence, is once more in a commendable state of activity, and under its auspices Mr. George Kiernan, the Jeffersonian impersonator, is giving monthly recitals. The Samuel Longfellow Guild, (an

Alliance branch) is devoting its regular meetings to a careful consideration of topics of general interest. An admirable phase of philanthropic and educational work connected with this church is the Nicetown Boys' Club which is comfortably housed in the midst of a great manufacturing district. With its well-equipped Kindergarten and its various classes in manual training and moral instruction, the "Settlement" has done much to brighten the lives of those who have come within its ennobling influences. Grateful recognition is due Mr. Hawes, whose untiring energy, supplemented by the painstaking and faithful services of a small corps of workers, has made possible such a center for social betterment.

The Unitarian Book-Room, 102 South 12th Street, fills an important place as our local headquarters for the sale of books, the distribution of literature, and the general diffusion of denominational knowledge. Post-Office Mission workers find here a convenient place for their weekly meetings and other Committees are urged to avail themselves of its privileges. Last year about nine hundred persons visited the Room and about five hundred books were sold, in addition to the large number of sermons that were given away. Let the aim and purpose of the Book-Room appeal to all true Unitarians and awaken their slumbering sense of duty in regard to its maintenance! It bespeaks for itself the generous and loyal support of the many, rather than the self-sacrificing labors of a few.

M. M. R.

"I hope I shall always possess firmness and virtue enough to maintain, what I consider the most enviable of titles, the character of an honest man. —*George Washington.*

A Prayer.

Thou Father God who art the source of all our life, we pray to thee for strength and inspiration.

Thou hast placed within the keeping of each one of us, a life to develop and care for. We need thy help and thy guidance that we may make the most possible of those lives. Infinite Spirit of life and love, we pray thee to strengthen the young hearts that are growing up to meet responsibilities in the world. Help them to meet such cares nobly and bravely. May they go out into life understanding that true manly and womanly characters are possible only when based upon high principles; that courage means to be strong enough to turn from everything low to that which is high and noble; that to be truly brave is to put out of one's life all that is petty, and vulgar, and to open one's soul to all that is true, good and beautiful.

May they hold closely to their hearts the ideals of manhood and womanhood; ideals that teach that nothing is so small that it must not be well done; ideals that point insistently upward and onward; ideals that will bring out the best in their lives and will lead them nearer thee.

Dear Father, strengthen them in their hours of weakness that they may not falter; be near them in their times of success that they may understand what is the reality of success.

Quicken them with thy life, and bless them in every effort to obtain that which is high and ennobling, that they may reach out for the in-pouring of thy divine spirit of love, and so live that the world-life will be better because of them. Amen.

ELIZABETH PADGHAM.

Women's Alliance Notes.

The Alliance is in the middle of a most successful year. Since the last annual report issued in May, new branches have been formed in Petersham, Hyde Park and Shirley, Massachusetts; Grand Rapids and Kalamazoo, Michigan; Luverne, Minnesota; Ida Grove and Sioux City, Iowa; Winnepeg, Manitoba; Palo Alto, California and Shelton Neck, North Carolina. While the aim of the Alliance to secure a branch in every church has not yet been quite attained there are very few Unitarian churches where the women are not connected with this large national body of nearly fifteen thousand workers.

The method of membership in the Alliance through a branch only, has done much to maintain the national character of the organization. The individual member is not absorbed in the large body but gives her influence and membership to the branch or group to which she belongs. Each branch retains two-thirds of all membership fees and is entirely independent in its choice of work and details of management.

An executive board consisting of the usual officers with six vice-presidents of sections and directors for each state, elected according to the number of members, holds monthly meetings at 25 Beacon St., Boston. Once each year this meeting must be held elsewhere than in Boston, and it is now proposed that the May meeting of 1906, shall be held in Chicago.

Special committees have general supervision over the Post Office Missions and Cheerful Letter work which is done by nearly every branch, and a committee on Study Classes prepares leaflets and programs and is always ready to assist any branch with outlines and courses of study. An extensive lending library and a bureau for lending papers for the use of branches are at the central headquarters, Boston. At other headquarters in New York, Chicago, Philadelphia and San Francisco, Alliance literature may be found.

A Committee on Appeals carefully considers and investigates all appeals for assisting churches, after which the executive board makes recommendations to the branches. No assistance is given in answer to appeals from a central treasury, but each branch does as it sees fit.

The great advantage of the Alliance has been the strong fellowship created among the members of the Alliance. The encouragement, the help, the inspiration of belonging to a larger body, each group with different problems to solve and different conditions to meet has been most marked, and the ability to work all together for a common purpose has been greatly strengthened.

Details of the work will be given from time to time in THE NEW UNITARIAN.

Harvard Divinity Club.

The Harvard Divinity School Unitarian Club has been well attended this year especially by the ministers. Five to ten have been present at every meeting. The subjects discussed have related to the practical work of the ministry. The discussions of these topics by the ministers in which each gave his personal experience, has been of great value to the students in the Divinity School.

At the December meeting Rev. Chas. E. St. John spoke upon "The Minister or Pastor." At the January meeting Rev. Walter F. Greenman spoke upon "The Value of Ministerial Associations." At the February meeting this question will be discussed: "What can the Minister do for the Young People?"

Notes on Liberal Religion Abroad.

BY REV. C. W. WENDTE—General Secretary of the International Council of Unitarian and Other Religious Liberals.

(1)

A committee has been formed in France for the erection of a commemorative monument in Vienne, Department of Isere, to Michael Servetus, the eminent Spanish physician and early martyr of Unitarian faith. Servetus found for many years a second home in Vienne, rendered eminent service to its people during a pestilence, and wrote here his famous book *Restitutio Christianismi*, Christianity Restored. He was arrested by the Roman Catholic Inquisition, at John Calvin's secret prompting, imprisoned and condemned to death, but managed to escape from the city. His later arrival at Geneva, re-arrest, again at Calvin's instigation, and martyr death, are matters of familiar history.

On the 12th of June, 1553, Servetus, having meanwhile escaped, was burned in effigy at Vienne, together with several bales of his celebrated book, only five or six copies of which survived the flames. The only copy which reached Geneva was in John Calvin's possession; which shows how little the orthodox-protestant cause was in reality endangered by its heretical teachings.

After 350 years of neglect it is now proposed, with the consent and aid of the civic authorities of Vienne, to honor their distinguished fellow citizen of other days, and do justice to his eminent services as a free-thinker, a good physician and a man of science—the greatest scientist of that age, as Prof. Carl Vogt called him.

A private letter from M. A. Monot, Secretary of the Committee, which is composed entirely of former Roman Catholics, informs us that the subscriptions are well under way, and that the sculptor, Joseph Bernard, is preparing the model of the statue.

Among the prominent men who have given in their adhesion to the movement is N. Salmeron, ex-President of the former Republic in Spain; Berthelot, former Minister and member of the French Academy; Clemenceau, Senator of France; Leon Bourgeois, Senator and ex-President of the Chamber of Deputies and Council of Ministers, Adolph Carnot, of the Academy of Sciences; Henri Brisson, Senator and former President of the House of Deputies and Council of Ministers; Doumergue, former Cabinent Minister; Anatole France, of the French Academy; Angagneur, Governor of Madagascar; Herriot, Mayor of Lyons; Paul Brousse, President of the Municipal Council of Paris; all the Deans of the Medical Faculties of France, etc., etc.

The committee would be particularly gratified to receive subscriptions, large or small, from the United States. All such sent to the present writer, at 25 Beacon St., Boston, will be promptly acknowledged and forwarded. Shall not American Unitarians be represented in this memorial to a brave and lofty spirit who so mightily helped to make possible their religious freedom and charity of thought?

"God bless the good-natured, for they bless everybody else."

—*Henry Ward Beecher.*

Our Divinity Schools.

Meadville.

Our school opened after the Christmas recess January 2. The students most of whom were away during the vacation, returned very much refreshed and consequently better prepared to take up the work of the school.

Six very able lectures on the development of religion in Japan have been given by Dr. Knox. They were as follows:

Jan. 8—Primitive Beliefs and Rites; Natural Religion

Jan. 9—Shinto, the Way of the Gods; Natural Religion.

Jan. 10—The Introduction of Buddhism; Supernatural Religion.

Jan. 11—The Development of Buddhism; Supernatural Religion.

Jan. 12—Confucianism as Ethics and Polity; Ethical Religion.

Jan. 13—Confucianism as a World Order; Ethical Religion.

During the week Dr. Knox was with us the Rev. Lewis G. Wilson and wife were in Meadville, the guests of Dr. Cary. On Jan. 11, the school had the pleasure of listening to a lecture given by Mr. Wilson on "The Organized Life of Unitarian Churches."

The Rev. Leon A. Harvey has visited the school once during the month in the interests of the missionary work which the Brotherhood for Unitarian Missions is planning to carry on in neighboring school houses. Mr. W. L. Meaker has been arranging for Unitarian services in Franklin, where he preaches for the first time on the 21st. He reports that the outlook is encouraging.

The Rev. L. W. Mason of Pittsburg, was a guest of the school, Tuesday, Jan. 16.

Prof. Francis A. Christie has served the school for twelve years without intermission. His associates are of the opinion that he has earned a vacation and that it will be practicable by co-operation on the part of other members of the teaching force, to release him for the second half of the present year. Accordingly Prof. Christie has been granted a leave of absence by the Trustees, and made plans to spend the time in countries of Europe, especially in Germany. The best wishes of the members of the faculty, student body and Mr. Christie's many friends go with him.

The present semester closes Jan. 31.

A. L. H.

Harvard

January at the Harvard Divinity School, as in all other departments of the University, has been an uneventful month of hard work, in preparation for the mid year examinations, which began on Thursday, January 25. The period lasts for nearly three weeks, affording, for those who have no examinations on the last few days, a short holiday at the end. The second half-year begins on February 12. A number of the courses terminate, and certain others are offered, at that time. Among the latter are Professor Fenn's "Outlines of Systematic Theology" and "History and Philosophy of Christian Mysticism"; Professor Ropes's "Epistles of James, Peter and Jude", and all of Professor Peabody's courses, which he will take up immediately on his return from Germany.

The members of the School were entertained last week by Professor and Mrs. James Hardy Ropes at their home. Dr. J. J. Putnam of the Harvard Medical School spoke on the emotional side of religious experience in the young, and the importance of careful study and treatment of it by ministers, an eminently practical talk on a subject too little understood.

S. B. S.

"Cheerfulness and content are great beautifiers and famous preservers of good looks."—*Charles Dickens.*

"THY WILL BE DONE!"

A. EMERSON PALMER.

"Thy will be done!" So oft in prayer we say,
The words deep meaning by us faintly caught.
Prone are we to forget they only pray
Who faithfully have wrought.

"Labour is prayer," said one of giant mould;
And we, like him, would prove our faith by works.
The worker wins rich blessings manifold,
Ne'er known by him who shirks.

Then be it ours to *do* the heavenly will,
In honest toil of hand and heart and brain;
So shall we help the promise to fulfill
That righteousness shall reign!

Young People's Religious Union.

The National Union will celebrate its tenth anniversary next May and the annual meetings will make prominent this fact.

A careful investigation of the experience and the possibilities of the local unions is being made. Committees on service, on the financies of the Unions and on religious meetings are already at work, and one on social work is being appointed. These committees are learning from the Unions and all other sources just what has been done and what can be done. Each one will publish a manual on its particular subject which will be a guide to the Unions and doubtless increase their efficiency.

An associate life-membership has been established with a fee of $10. A number of the friends of the Union have already joined and an active canvass is being made in the hope that there may be a hundred life-members by the tenth anniversary.

Plans are under way for a Union-at-Large which will include all who live where no local unions exist. The members will be kept in touch with the work, receive the various publications of the Union and constitute a valuable advance guard. The annual fee is to be fifty cents.

A number of kinds of young people's organizations exist in the Unitarian churches and by duplicating one another dissipate much energy. The Union has secured the services of a strong and efficient committee, with Rev. E. A. Horton as its chairman, to ascertain by correspondence with all the ministers just what organizations do exist, what their relative strength is and their special purposes. It is hoped that when the facts have been ascertained a closer co-operation, if not an all embracing unity, may be brought about.

The reports, which are being gathered from all the unions, show varying degrees of health and efficiency, depending not only on the interest of the young people but on their number or lack of numbers, the condition of the church and the attitude of the minister. Yet they show an amount of faithful and effective service which confirms the belief of every friend. The stability of the work is no longer in question, though here and there a union may disband. The questions now are of extending the movement and increasing its efficiency.

Trips are being planned through Maine, New Hampshire, Vermont and Iowa by representatives of the Union to the unions that are and are to be. Mr. Walter Eaton, a former president of the Y. P. R. U., is doing valuable forward movement work in the neighborhood of New York City.

The Calendar of the Home Life has gone into hundreds of homes as one feature of the work.

We are contributing $300 this year to the growing church in Pueblo.

Our secretary, Miss Emily Osborn, 25 Beacon St., Boston, Mass., is always glad to furnish any information about the work or welcome members of the union-at-large, life-members or new unions.

NOTES FROM THE FIELD.

New York Notes The winter meeting of the New York Unitarian Sunday School Union was held at All Soul's Church, Friday afternoon and evening, Jan 19th. In the afternoon session Rev. Charles S Harrower, an active worker of the Episcopal Sunday School movement, gave a graceful address describing the advance methods of his own communion and especially pleasing his hearers with an eloquent plea for the insistance of the worship element in young people's education. An animated discussion followed. Collation was served at six o'clock and in the evening Rev. Thomas R. Slicer gave a most inspiring address on "The Child's Mind in Relation to Religion". The Union includes Sunday Schools of nine New York churches and seven New Jersey churches. The next meeting will be a union conference between Universalists and Unitarian Sunday School workers.

The New York League of Unitarian Women which meets monthly at the different New York and Brooklyn churches is having this year a series of addresses on the various non-Christian religions. At the February meeting Mr. Alexander R. Webb will speak on Mohammedanism.

Rev. Thomas R. Slicer is giving to the Branch Alliance of his church Wednesday morning talks on Emerson and Browning, alternating the discussion of the "Divinity School Address" with "The Ring and the Book". These meetings are largely attended.

Rev. Minot J. Savage, D. D., has begun a series of sermons on the "Thing Worth Living For" at the Church of the Messiah. A very attractive edition of some of his sermons and other works in leather is being issued for the general trade by a New York publisher which is having remarkable sales.

At the City Club, Wednesday evening, January 24th, a notable memorial service was held for four distinguished men who have exerted a most wholesome influence upon the civic life of the city,—William H. Baldwin, Jr., Norton Goddard, James C. Carter and Wheeler H. Peckham. It is interesting to note that three of these four were Unitarians.

The Universalist Club of this city invited Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association, to be its speaker at its last dinner,—his theme being "The Challenge of Our Opportunity". He spoke vigorously of the essential unity toward which Universalists and Unitarians are moving. A spirited discussion ensued with a fine spirit of fellowship generally manifest,

The New Yotk Unitarian Club held its midwinter meeting at the Hotel Manhattan Thursday evening, January 25th; the speakers being Mr. Horace E. Deming and Rev. Samuel A. Eliot, D. D., of Boston,

Rev. Charles E. St. John will give his lecture on "The Planting of New Churches" at the chapel of the Church of the Messiah, under the auspices of the Women's Branch Alliance, Wednesdey evening, February 14th, beginning at 8:15. This is certainly a most attractive lecture and tickets are to be sold at a very reasonable rate.

First Unitarian Society, Schenectady, N. Y., Rev. Chas. P. Lombard, Minister The Fifth Annual Meeting of this society was held Wednesday, Jan. 17, '06, at the residence of Mr. Lombard. Annual Reports of the Board of Trustees, the Treasurer and of the site fund, were presented, showing on the whole quite a satisfactory condition of affairs. The site for the church building is very nearly paid for in full, which when accomplished will enable building operations to be facilitated. It his hoped to take some definite steps towards a beginning, in the early Spring. The growth of the society is hindered by the lack of a suitable place for services, etc. At the meeting three trustees were elected to serve three years and one (to fill a vacancy) for two years, viz.: Messrs. E. B. Raymond, F. W. Lawrence, E. Loman Low and S. W. Spear; also W. H. Clark was elected President and Treasurer, and F. W. Lawrence Secretary. The reports showed that the Branch Alliance is, as usual, the main stay of the church organization.

Elizabeth, N. J. Rev. Arthur H. Grant Minister Mr. Grant who has most generously devoted so much of his time to the ministry of this young church, is now unfortunately ill and his pulpit is being supplied by neighboring ministers. Under Mr. Grant's care congregations have doubled and much interest is shown.

Hackensack, N. J.
Rev. James A. Fairley
Minister

A most interesting men's club has been organized in this society and the consideration of practical problems of civic life has been considered. At the initiative of this club a movement for municipal government in Hackensack has been taken up and will doubtless be successfully consummated.

Rev. James A. Fairley has proved a most popular preacher. Congregations have largely increased and in every way the society is in a flourishing condition.

Chicago Notes

Unitarianism in Chicago is very much alive at the beginning of a new year. In fact this condition is necessary in our city if the message is to be kept before the people. No uncertain voice is heard amid the whirl of Chicago. It is in reality a blazing of the trail and I would say to my good friends who affirm Unitarianism has accomplished its end that they are absolutely mistaken. I will prove this not only from experience here but also on the Pacific coast.

Rev. James Vila Blake continues his work with unabated zeal. On the South Side Rev. W. Hanson Pulsford is busy with the care of the Church of the Messiah and the Hull Memorial Chapel. The latter is situated near the University of Chicago. Mr. Pulsford preaches at the Messiah on Sunday morning and at the Chapel in the afternoon. A helpful and instructive course of lectures at Headquarters has just been completed by Mr. Pulsford.

At Headquarters Rev. Wilson M. Backus, secretary of the Western Conference, is engaged in his effective work. A telephone has been placed in the rooms.

Rev. Fred V. Hawley of the North Side, has given an impetus to the congregation of Unity Church. The new building will soon be completed and promises to be the center of far-reaching activities. On the West Side the Third Church within the year, has procured a new pipe organ and placed itself on a self-sustaining basis.

Rev. August Dellgren of the Swedish Church is not only preaching constructive sermons but is also defending and spreading Unitarianism through public debates.

A word from Chicago would not be complete without mention of Rev. Jenkin Lloyd Jones. He is directing his work from Lincoln Centre with the same energy that made Lincoln Centre possible.

About once a month the Unitarian ministers of this vicinity meet for luncheon. Rev. Ernest C. Smith of Hinsdale, is of the brethren and Rev. Parker Stockdale of Aurora, attends frequently.

The activity of the young people in Unitarian circles about Chicago is a most encouraging sign. Union meetings are held. The chorus choir of the Third Church with about nineteen regular members is composed of young people in the church.

The Associate Alliance of Chicago, and the Branch Alliances are vital to the best interests of our churches in this locality. Laymen, Alliance and ministers are all working in the spirit of George Eliot's words—"No great deed is done by falterers who ask for certainity."

First Congregational Church
Cincinnati, Ohio,
Rev. George A Thayer
Minister

This church celebrated its seventy-sixth anniversary on the 21st of January, the more customary observance of the three quarter of a century's land mark having been impracticable.

It has had a goodly line of noted ministers beginning with Edward B. Hall in 1830. After him came Ephraim Peabody, Benjamin Huntoon, William Henry Channing, James Handasyd Perkins, Cornelius G. Fenner, Abel A. Livermore, Moncure D. Conway, Thomas Vickers and Charles W. Wendte; the present pastor, George A. Thayer, being now in the twenty-third year of his settlement.

Letters of rejoicing were read at the anniversary service from Messrs. Conway, Wendte, S. A. Eliot, and Wilson M. Backus, the Western Conference Secretary.

A fine choir and handsome decorations lent attractiveness to the occasion, and old members, many of them now attached to more orthodox churches, as is apt to be the case in the shifting of social ties, swelled the congregation and shared the enthusiasm.

Unitarian Church
Charleston, S. C.,
Rev. Clifton M. Gray
Minister

The Unitarian Church in Charleston, South Carolina, holds its own—no more than holds its own, in spite of its small numbers.

The Ladies' Social Sewing Society, our oldest association, having been founded in 1819, has had a successful year. It's work is to contribute to the support of the church by raising funds in various ways, the chief way being by the sale of useful and fancy articles. The meetings

are held fortnightly throughout the year at the homes of its members. Last spring we had several interesting lectures and in the near future we expect to have a salad supper.

The Helping Hands, a younger society, is the Branch Alliance in our midst, and thoroughly demonstrates its name. It is now very much alive and is now busy over a proposed St. Valentine's entertainment.

The Alva Gage Guild which perpetuates the name of the donor of our Parish House, is kept busy over the Gage Free Library which gives pleasure to hundreds. This library is in the Parish Hall and is opened every Saturday afternoon for two hours and two members of the Guild volunteer their services as librarians. One of the most energetic members of the Guild, the Secretary, recently got up a very pretty little Thanksgiving play which netted a nice sum towards the support of the library. The Guild holds its meetings twice a month at the homes of its members. There is a short devotional service, after which a social evening is very much enjoyed.

Two years ago, our pastor, the Rev. Clifton M. Gray, instituted a mid-winter parish meeting which was held at night in our hall with a box luncheon, and reports from all branches of the church work were read. This proved quite successful and we are all looking forward to February 2d as the time appointed for this year's meeting.

The Sunday School is small but the faithfulness of its members makes up for lack of numbers. Its choir is composed of attendants of the school who play the piano, first and second violin and flute. At Christmas the Sunday School, besides its own tree, had, as usual, a second one for many of the poor of the city who, after receiving gifts of clothing, toys, fruit and candy, had a good time playing games for two hours.

The Chancel Guild keeps fresh flowers on the communion table, two members being appointed by the president for each Sunday.

First Parish, Dorchester, Mass., Rev. Eugene R. Shippen Minister

This ancient church is now in the eleventh year of the ministry of Rev. Eugene R. Shippen, and was never in a more prosperous condition. The congregations are large and there is a strong church spirit which is active in many directions. Rev. Mr. Latimer of Salem, Mass., occupied the pulpit on Jan. 21st.

There is a large branch of the Alliance which is doing a work commensurate with the position of the church. As it is not called upon to assist the church financially it is able to devote all its money to outside missionary work for the denomination. A number of Traveling Libraries, mostly in the South, are maintained by this branch. At the February meeting Rev. F. C. Southworth, President of the Meadville Theological School, was the speaker.

The Benevolent Society, the oldest society on the church, held its annual meeting and reception on Jan. 24th. The Wednesday Morning Sewing Club, the Mather Club, for the men of the parish, and the Nathaniel Hall Society, a branch of the Young People's Union have frequent meetings with interesting speakers. The Sunday School under the charge of Mr. Clarence B. Humphreys is thoroughly alive. The Christmas service in the church, wherein the Sunday School takes a prominent part, with the sermon-story by the minister has come to be one of the most enjoyable Sundays of the year.

A new feature last year was the establishment of a lending library of late denominational books. These books have found a wide circle of appreciative readers.

Boston Items

The principal of recent date at the Headquarters in Boston was the presentation of a fine hall-clock and a generous purse of money to Mr. George W. Fox, who has completed fifty years of service of the American Unitarian Association. The presentation was made at a meeting of the Ministerial Union in Channing Hall. Mr. Fox was invited to lunch with the brethren but did not suspect what was in store for him. Contributions for the gift were sent by ministers from near and far. There are but few in the ranks of our active ministry that have not had dealings with Mr. Fox in matters pertaining to the ministerial office, and the universal testimony is a recognition of his kindness and helpfulness. Nothing but ill-health in the early part of his life prevented him from being a minister and he has always been most appreciative of the duties, pleasures, and trials of the ministry.

The presentation speech was made by Rev. John Cuckson, President of the Ministerial Union and was most tender and appreciative. Mr. Fox responded in a most happy manner and retired from the room amid hearty and prolonged applause.

Church of the Unity, Rochester, N. H. Rev. Geo. L. Mason, Minister

The installation of Rev. Geo. L. Mason as pastor of the Church of the Unity took place Wednesday evening, Jan. 17. The sermon was preached by Rev. H. C. McDougall of Franklin Falls, N. H. It made a profound impression. Mr. McDougall also offered the prayer. Rev. Ward R Clarke of Dover, gave the right hand of fellowship, Rev. Wm. Channing Brown of Littleton, Mass., the charge to the pastor, and Rev. W. H. Walbridge, of Milford, N. H., a former pastor, the charge to the people. The installed pastor began work Sept. 1st. He came over from the Congregational body. The Church of the Unity is a young organization.

First Unitarian Parish Petersham, Mass. Rev. A. W. Birks, Minister

The week of January 8th was a busy one for this parish. The 64th annual Levee, the great event of the winter season, was held under the auspices of the Ladies' Benevolent Society on January 10th. The Levee comprised a sale of candy, flowers, fancy and useful articles; two hot turkey suppers, from 6 to 8 and from 11:30 to 12;30; a band concert from 8 to 9; and a dance, with intermission for supper, from 9 to 2. Such a program keeps all busy. On the following day, Jan. 11, the Women's Alliances of Barre, Athol and Petersham came together for a social time and lunch, at the invitation of Miss Brooks of Petersham, who felt well repaid by the presence of about 55 enthusiastic guests. The Unity Club is this year studying "Myths and Legends." The sermon of our pastor, Rev. A. W. Birks, on "Christ and Christianity," dealing with the subject of Unitarian exclusion from Church Federation, was published in the "Springfield Sunday Republican" on Dec. 3rd, 1905. The church will be closed during February for the usual vacation.

West Upton, Mass. Rev. Carl G Horst Minister

The Congregational, Methodist and Unitarian churches here held on New Year's eve a union watch-meeting in the Methodist Church. A service of worship with a sermon by Rev. Carl G. Horst, (Unitarian) was held at 8:30 P. M. Then followed a social hour with refreshments, which gave the members of the three churches an opportunity to meet and get better acquainted. At eleven o'clock came a most helpful praise and consecration service. conducted by the Methodist and Congregational pastors. The last few minutes of the old year were spent by the congregation in silent prayer and then the ringing of the church bell ushered in the new year 1906.

Attleboro, Mass. Rev. J. H Applebee, Minister

Pilgrim Church of Attleboro (independent) enters with much enthusiasm upon its sixth year. The annual meeting was largely attended. The reports of the various committees were satisfactory, all having money in the treasury. All departments of church activity showed steady growth. The announcement that the minister, Rev. J. H. Applebee, would remain, in spite of repeated calls to go elsewhere, was received with hearty applause. Through the untiring energy of Mrs. Applebee, the church held a Christmas sale and from a financial and social point of view it was a grand success. Mr. Applebee's sermons are attracting large audiences and the words of good fellowship expressed by those of other denominations attending the services are good evidence that Pilgrim Church is making a place for itself in Attleboro. The first step towards building a church has been taken. A committee was appointed at the annual meeting to select a suitable site for a church and in the near future minister and people are expecting to realize their long cherished hope for a church edifice. Many plans of a social nature are under consideration, and all look forward to a year of continuous growth both in numbers and influence.

First Unitarian Church New Orleans, La. Rev. H. W. Foote, Minister

This church continues to make fairly satisfactory progress. It closed its financial year—the first for sometime during which it has been independent of the American Unitarian Association—with a small balance on the right side of the ledger, the result of a handsome collection taken up to ensure there being no deficit. The Sunday School is self-supporting and the Branch Alliance continues its efficient work. Already it has held two sales this winter, and has raised almost all the money needed to make the final payment on the lot of land which it has purchased adjoining the church. Eventually we hope to see an adequate parish house standing there. The other most notable work which the Alliance does is in connection with the Postoffice Mission. Monthly tracts and "ministers letters" are sent to about 150 persons scattered in five Southern States and Cuba. The Alliance spends about $60 a year int his work, which is felt to be unusually effective. Mr. Foote has announced a series of afternoon sermons in Lent on "Christianity and Social Problems."

A WEEK OF PSALMS OF THE LARGER FAITH

Selected From the Poems of William C. Gannett.

SUNDAY

THE STREAM OF FAITH.

From heart to heart, from creed to creed,
The hidden river runs;
It quickens all the ages down,
It binds the sires to sons,—
The stream of Faith, whose source is God,
Whose sound, the sound of prayer,
Whose meadows are the holy lives
Upspringing everywhere.

How deep it flowed in olden time,
When men by it were strong
To dare the untrod wilderness,
Charmed on by river-song!
Where'er they passed by hill or shore,
They gave the song a voice,
Till all the craggy land had heard
The Father's Faith rejoice.

And still it moves, a broadening flood;
And fresher, fuller grows
A sense as if the sea were near,
Towards which the river flows!
O thou, who art the secret Source
That rises in each soul,
Thou art the Ocean too,—thy charm,
That ever-deepening roll!

MONDAY

WHO WERT AND ART AND EVERMORE SHALT BE.

Bring, O Morn, thy music! Bring, O Night, thy hushes!
Oceans, laugh the rapture to the storm-winds coursing free!
Suns and stars are singing, Thou art our Creator,
Who wert and art and evermore shalt be!

Life and Death, thy creatures, praise thee. Mighty Giver!
Praise and prayer are rising in thy beast and bird and tree:
Lo! they praise and vanish, vanish at thy bidding,—
Who wert and art and evermore shalt be!

Life nor Death can part us, O thou Love Eternal,
Shepherd of the wandering star and souls that wayward flee!
Homeward draws the spirit to thy Spirit yearning,—
Who wert and art and evermore shalt be!

TUESDAY

THE SECRET PLACE OF THE MOST HIGH.

The Lord is in his Holy Place
In all things near and far!
Shekinah of the snowflake, he,
And Glory of the star,
And Secret of the April land
That stirs the field to flowers,
Whose little tabernacles rise
To hold him through the hours,

He hides himself within the love
Of those whom we love best;
The smiles and tones that make our homes
Are shrines by him possessed;
He tents within the lonely heart
And shepherds every thought;
We find him not by seeking long,—
We lose him not, unsought.

Our art may build its Holy Place,
Our feet on Sinai stand,
But Holiest of Holies knows
No tread, no touch of hand;
The listening soul makes Sinai still
Wherever we may be,
And in the vow "Thy will be done!"
Lies all Gethsemane.

WEDNESDAY

WHERE DID IT GO?

Where did yesterday's sunset *go*,
When it faded down the hills so slow,
And the gold grew dim, and the purple light
Like an army with banners passed from sight?
Will its flush go into the golden-rod,
Its thrill to the purple aster's nod,
Its crimson fleck the maple-bough,
And the Autumn-glory begin from now?

Deeper than flower-field sank the glow
Of the silent pageant passing slow,

It flushed all night in many a dream,
It thrilled in the folding hush of prayer,
It glided into a poet's song,
It is setting still in a picture rare;
It changed by the miracle none can see
To the shifting lights of a symphony;
And in resurrections of faith and hope
The glory died on the shining slope,

For it left its light on the hills and seas
That rim a thousand memories.

THURSDAY

LISTENING FOR GOD.

I hear it often in the dark,
I hear it in the light,—
Where *is* the voice that calls to me
With such a quiet might?
It seems but echo to my thought,
And yet beyond the stars;
It seems a heart-beat in a hush,
And yet the planet jars!

Oh, may it be that far within
My inmost soul there lies
A *spirit-sky*, that opens with
Those voices of surprise?
And can it be, by night and day,
That firmament serene
Is just the heaven, where God himself,
The Father, dwells unseen?

O God within, so close to me
That every thought is plain,
Be Judge, be Friend, be Father still,
And in thy heaven reign!
Thy heaven is mine,—my very soul!
Thy words are sweet and strong;
They fill my inward silences
With music and with song.

They send me challenges to right,
And loud rebuke my ill;
They ring my bells of victory,
They breathe my 'Peace, be still!'
They ever seem to say,—'My child,
Why seek me so all day?
Now journey inward to thyself,
And listen by the way!'

FRIDAY

HE WORD OF GOD.

It sounds along the ages,
Soul answering to soul;
It kindles on the pages
Of every Bible scroll;
The psalmist heard and sang it,
From martyr lips it broke,
And prophet-tongues outrang it
Till sleeping nations woke

From Sinai's cliffs it echoes,
It breathed from Buddha's tree,
It charmed in Athen's market,
It gladdened Galilee;
The hammer stroke of Luther,
The Pilgrim's sea-side prayer,
The oracles of Concord,
One holy Word declare,

It dates each new ideal,—
Itself it knows not time;
Man's laws but catch the music
Of its eternal chime,
It calls—and lo, new Justice!
It speaks—and lo, new Truth!
In ever nobler stature
And unexhausted youth,

It everywhere arriveth;
Recks not of small and great;
It shapes the unborn atom,
It tells the sun its fate,
The wing-beat of archangel
Its boundary never nears:
Forever on it soundeth
The music of the spheres!

SATURDAY

CONSIDER THE LILIES, HOW THEY GROW.

He hides within the lily
A strong and tender care,
That wins the earth-born atoms
To glory of the air;
He weaves the shining garments
Unceasingly and still,
Along the quite waters,
In niches of the hill.

We linger at the vigil
With him who bent the knee
To watch the old-time lilies
In distant Galilee;
And still the worship deepens
And quickens into new,
As brightening down the ages
God's secret thrilleth through.

O Toiler of the lily,
Thy touch is in the Man!
No leaf that dawns to petal
But hints the angel-plan.
The flower-horizons open!
The blossom vaster shows!
We hear thy wide worlds echo,—
See how the lily grows!

Shy yearnings of the savage,
Unfolding thought by thought,
To holy lives are lifted,
To visions fair are wrought;
The races rise and cluster,
And evils fade and fall,
Till chaos blooms to beauty,
Thy purpose crowning all!

An Announcement.

THE NEW UNITARIAN proposes to publish a series of five articles from ministers who have entered our ranks out of other churches, stating "*Why they came.*" We believe such personal recitals might have significant missionary value; and therefore want the *best five* that can be possibly secured.

Will men who feel that they have a story of this sort worth telling give us the privilege of making a selection out of many, that our purpose be the more effectively accomplished? We desire articles that are direct, vivid, intimate, absolutely genuine and very condensed; not exceeding 1200 words. All should be submitted before March 10.

SOME NEW BOOKS.

THE PARDONER'S WALLET: By Samuel McChord Crothers. Houghton, Mifflin & Co., Boston and New York. $1.25 net (postage 11 cents).

Dr. Crothers's title cannot be considered as attractive for the general reader who has not Chaucer at his mental finger's end. It requires to be explained, and for nine persons out of ten might almost as well be in an unknown tongue. But the genial doctor soon makes his meaning clear; and then it is plain sailing, and most delightful sailing, all the way. The eleven essays in the book have, as the preface says, "a certain community of interest." They were evidently written, not independently, but with the idea of grouping them between covers, for at least two references to the Pardoner who is the subject of the first occur in later chapters, and the final essay on "The Cruelty of Good People" harks back directly to the one on Hawthorne, well depicted as "A Man under Enchantment." Dr. Crothers is a most genial philosopher, as those who recall "The Gentle Reader" well know, and his wit and humor are unfailing. Perhaps as characteristic a remark as the volume contains is the closing sentence in the commendably brief preface; "If the author sometimes touches upon the foibles of his betters, he at least has the grace to know that they are his betters.' The foibles of humanity, whether his betters, his peers, or other folk, are, so to speak, his stock in trade, and for most of them he offers a kindly "indulgence" gratis. Dr. Crothers has read widely and observed closely, and he has attained a grace of style that gives him a high place among the writers of essays. He knows the power of understatement, and frequently startles mildly by a quaint turn to a familiar thought. The book is overflowing with quotable things: once start, and it would not be easy to call a halt. What could be happier than this, in "The Pardoner?"—"The pangs of remorse for an act of remembered awkwardness are likely to be more poignant than those which come as retribution for an acknowledged crime." In our author's mind golf is "a game that develops a conscience of its own." Who can help loving a man who says: "I know no greater luxury than that of thinking well of my fellow-men. It is a luxury which a person in narrow circumstances, who is compelled to live within the limits of strict veracity, sometimes feels to be beyond his means. Yet I think it no harm to indulge in a little extravagance in this direction"? The very title "Unseasonable Virtues" has a flavor of sarcasm that is most appealing; and this is followed by "An Hour with Our Prejudices," from which we learn that "experience teaches that the craving for the reasonable is an acquired taste;" that "if we are to make a fair show in the world, we must get our mental furniture when we set up housekeeping, and pay for it on the installment plan;" and that "a noun is known by the adjectives it keeps." Dr. Crothers's essays are wise as well as witty, and are profitable both for reproof and for instruction in practical righteousness. It would have been generous in him to name the famous writer from whom he borrowed the best part of his title—"The Land of the Large and Charitable Air." He is so scrupulous in his use of English that it is surprising to find such an awkward construction as "It would have * * * to have" twice in close succession (pp. 189, 190). A line of Tennyson is misquoted on p. 150.

A. E. P.

DAUGHTERS OF THE PURITANS. By Seth Curtis Beach: American Unitarian Association. $1.10 net.

Doubtless Mr. Beach could make the story of any New England dame or spinster interesting through the crisp charm of his writing, charged always with discriminating common-sense, and decorous humor. He certainly tells the story of these seven distinguished daughters of New England in a manner that is very satisfying. These are not indeed studies in biography: nor ambitious with any attempt to define the quality of genius, or significance of type which characterized each of the women of which he writes. One misses perhaps some word of really searching literary estimate in treatment of those who wrote, or character-analyses of those who accomplished through action. Mr. Beach is content simply to tell the running tale of glimpsed biography, as he had found it set forth in more exhaustive "lives and letters', written at an earlier time; and he has done it exceedingly well. His subjects are: Catherine Maria Sedgwick, Mary Lovell Ware, Lydia Maria Child, Dorothea Lynde Dix, Margaret Fuller, Harriet Beecher Stowe, and Louise May Alcott, a noble company of women, and all but one, we may incidentally note, of our household of faith.

H.

"A kindness done a child now is done him twenty years hence by the memory of it."

Kate D. Wiggins.

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